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with which he has grappled the extremely difficult task of keeping them flowing together in one broad stream.

As M. de la Roncière gathers up his threads the work proceeds with a firmer grip and concludes with abundant promise for the excellence of succeeding volumes. Naval students no less than the general historian will acknowledge an especial debt to him for his treatment of French naval action at the opening of the Hundred Years' War, and particularly for his recovery of the attempts to relieve Calais by sea. His account of the Continental system with which Philippe le Bel forestalled Napoleon is an equally valuable contribution, besides a number of other points which are wholly new and wholly admirable. With his conclusions many will of course disagree. Like most Frenchmen he is an adherent of the *guerre de course* as opposed to the *guerre d'escadre*. At the outset of her career as a naval power France, he argues, was uniformly successful with the former, while the latter almost always brought disaster. But he gives no instance where the success of the cruising squadrons materially influenced the course of a war, and many where the victory of the main fleet entirely changed it, and rendered the cruisers practically impotent. On the whole, however, he suffers his national instincts to interfere but little with his historical judgment. Only once or twice is the scholarly effect marred by rhetorical exaggeration—as for instance where he says, “au moindre signe de lui [Philippe le Bel] huit cents vaisseaux de guerre jetteront cent vingt mille hommes dans l'île [England].” Does he seriously mean that at this time France had eight hundred vessels of war capable of transporting each one hundred and fifty men besides crews, horses, and stores? Another instance of a similar looseness is where, on page 14, he mistakes Selden's doctrine of the *Mare Clausum* and cites a French admiral's action off Cape St. Vincent as a refutation of it, although Cape St. Vincent is not in the Narrow Seas. Such blemishes however are few and do little to detract from the value of M. de la Roncière's work—a work which, it is not too much to say, amounts to a resurrection of French naval history, long dead and neglected. A series of excellent reproductions of contemporary shipping pieces forms a distinct addition to the value of a volume which should bring the author the gratitude of foreign students in a scarcely less degree than that of his own countrymen.

JULIAN S. CORBETT.

La Désolation des Églises, Monastères, et Hôpitaux en France pendant la Guerre de Cent Ans. Par le P. HENRI DENIFLE, des Frères Prêcheurs, Correspondant de l'Institut. Tome I.: Documents relatifs au XV^e Siècle. Tome II.: La Guerre de Cent Ans jusqu' à la Mort de Charles V. (Paris: Picard. 1897, 1899. Pp. xxv, 608, xiv, 864.)

THE idea of undertaking this remarkable contribution to the history of the fourteenth and fifteenth centuries came to its author in the course of

his long researches in the Vatican archives in quest of materials for the *Chartularium Universitatis Parisiensis*, and it is to be regarded as "a kind of recreation" from the more serious labors of preparing that monumental work. But Father Denifle seems to take his pleasures seriously—if not sadly, after the manner of Taine's Englishmen—for this product of his leisure already occupies two stout volumes and promises to fill two more. The first volume is given over entirely to the publication of documents, to the number of more than a thousand, illustrating the sufferings and losses of ecclesiastical establishments throughout France during the first half of the fifteenth century. Preceding publications have been used, but most of the texts are new, having been drawn from the registers of papal letters and the still richer series of petitions to the Pope (*regesta supplicationum*), which contain the information upon which the Pope's action was based. The documents are arranged by ecclesiastical provinces and dioceses, with the material of a more general nature massed at the end. That the work of editing has been well done, every one familiar with the *Chartularium* will take for granted. In the author's original plan, the second volume was to contain only the general introduction and indexes, but as the work advanced, it was found necessary to go back and do for the fourteenth century what had been done for the fifteenth. Furthermore, in the absence of any recent history of the Hundred Years' War, the author determined to put together a consecutive account of the military operations, based on a wide examination of the printed sources and monographs as well as on his own gleanings from the Vatican. The result is an extended narrative of the general course of the war down to 1380; the succeeding volumes will utilize the matter published in the first and carry the account to the close of the war.

The second volume, which from the period with which it deals should naturally be the first, is much the more compact of the two. Of the two thousand new documents which Father Denifle has found bearing upon the first forty years of the war, much the greater number are given in the notes rather than in the appendix, and ordinarily in the form of a brief extract or a mere citation. The narrative, too, though often detailed, is never diffuse or wandering. The style is direct and sober, and the French (it is not the author's native language) is, while not elegant, at least clear and correct. There is also much less of the polemical spirit which is so marked a characteristic of the learned archivist's earlier writings. The first six hundred pages are devoted to an account of the military and diplomatic history of the war down to the death of Charles V. It is not a narrative for the general reader—the work as a whole is not for him—but it will be indispensable to the student, because it offers a scholarly summary of special studies that have not before been co-ordinated, and also throws new light on important phases of the war. Henceforth these chapters will be necessary for an understanding of the preliminaries of Poitiers, the history of the Great Companies, the character and career of the "Arch-priest," Arnaud de Cervole, the intrigues of Charles the Bad, and the efforts of Innocent VI. to secure peace. Here, and in numerous lesser

matters, Denifle supplements and corrects writers like Luce, Moisant, and Chérest—and not always simply by the aid of unpublished texts. French writers upon this period have strangely neglected the English chroniclers, even where the Rolls Series has made them easily accessible, and one of the chief merits of the present study lies in its careful sifting of the English and Flemish as well as the French evidence. Industrious use seems also to have been made of the material scattered in town histories and local publications of every sort, as well as of the monographs dealing more especially with the war itself. The second portion of the volume, dealing with the depopulation of France and the destruction of its ecclesiastical establishments under Charles V., is entirely new. It consists mainly of a résumé by dioceses of the information gleaned from the Vatican, where it is preserved in the papal account-books as well as in the petitions and registers. Many details of the same sort are also scattered through the earlier chapters. The distress seems to have been greatest in the region of Quercy, as we learn, not merely from requests for aid, which might easily exaggerate the need, but from an inquest made by order of the papal *Camera* and published in full in the appendix. From this it appears that out of somewhat more than a thousand benefices in the diocese of Cahors toward the close of the fourteenth century, two hundred and fifty were absolutely valueless because the land had been entirely deserted by its inhabitants, four hundred yielded less than half the sum necessary to support a priest, ten or twelve only had not materially suffered. The papal collectors report a hundred and fifty ecclesiastical establishments in the diocese as unable to pay their dues. In 1382 they could get absolutely nothing from the whole diocese of Tulle.

We must however turn to the first volume for a more complete picture of the ruin wrought by the Hundred Years' War in France. The desolation was greatest in the South, but the author concludes that there was not in the whole kingdom, in the fourteenth century, a church, monastery or hospital that did not suffer more or less from the general disorder. Almost every diocese is here represented, some very fully, and the documents collected illustrate every phase of the war and its results. It is clear that small respect was shown for the churches or their property. Naturally the destruction was greatest in the case of the monasteries and parish churches of the open country, but severe losses fell likewise upon the mendicant orders, whose houses were generally outside the town walls, upon the hospitals, and often upon important cities like Orleans or Carcassonne. At Lihons three hundred of the parish of St. Médard were burnt in the church (No. 21a); at Silliers four hundred lost their lives in the same way (No. 13); at Milly the women and children perished under the molten metal of the church tower (No. 95). The monastery of St. Martin at Séez was pillaged five times within fifty years, and in its final destruction a hundred and ninety-four persons were killed within its walls (No. 237). In the province of Rheims twenty-six monasteries, and in the province of Sens twenty-five, are mentioned which had been abandoned or entirely destroyed; in many

others only the abbot or abbess was left. By the close of the war, out of a thousand churches in Quercy, not more than four hundred were left in which service could be held (No. 600). Still more significant as showing the ravages of war are the evidences of the enormous decline in ecclesiastical revenues; not only had the property of the churches been devastated and their lands abandoned, but the peasants were no longer able to make their usual offerings. As instances may be cited the collegiate church of St. Omer, whose income fell from fifteen hundred livres to twenty-five (No. 55); the archdeaconate of Tours, from a hundred and fifty livres to ten (No. 245); the monastery of St. Vincent at Le Mans, from a thousand livres to forty (No. 291); the cathedral of Périgueux, from six thousand florins to three hundred livres (No. 395); the monastery of St. Sernin at Toulouse, from sixteen thousand florins to one thousand (No. 492); that of La Grasse, near Carcassonne, from thirty thousand florins to six hundred (No. 534); the cathedral of Chartres, from between eight and ten thousand livres to only seven (No. 962).

The decline in revenues and the disturbed condition of the country could not fail to affect seriously the discipline and life of the French church. In a great number of benefices it was no longer possible to support a priest, and it was alleged that this state of affairs had become common in several dioceses (Nos. 25, 135, 150, 172, 733, 994, 1014). Sacred edifices were occupied by troops or turned to secular uses; the bishop of Périgueux complains that the churches of his diocese have become as dens of thieves (No. 394), while the monks of Déols can neither meditate nor pray with a quiet mind because of the cries of the women and children who live in their church (No. 573). The bishops were unable to make their regular visitations; indeed non-resident prelates seem to have become the rule rather than the exception (No. 1029). Again and again priests appear as serving in the army and committing various depredations. The disorders among the regular clergy were quite as serious. It was impossible to keep up the machinery of general and provincial chapters and regular visitations. Unable to live from the resources of their monasteries, the monastic communities were broken up and the monks and nuns scattered over the country. A curious example of the dangers to which they were subject is seen in the petitions of the Premonstratensians of Boulogne and the Cistercians of Ourscamp to be allowed to adopt a black habit, on the ground that their prescribed dress offered too shining a mark to wandering soldiers (No. 1044).

It is easy to multiply quotations from such a mass of interesting material, but perhaps enough has been said to show the importance of the documents here published. Besides the light they throw on the ecclesiastical and social conditions of the whole country, they are of much value for local matters, such as the succession of bishops and abbots, the history of church edifices, the current traditions concerning saints, etc. Tales of relics there are, too; we learn that at least five different places in France claimed to possess the relics of Christ's circumcision (No. 414)!

According to Father Denifle, the archives of the Vatican contain information of the same sort concerning the religious establishments of Bohemia in the time of the Hussite wars and those of Scotland during the border conflicts. Certainly this and the texts relating to other European countries in this period ought to be published. The effects of war and pestilence contributed so largely to the decline of the church in France in the fifteenth century that one is naturally led to inquire whether, in other parts of Europe as well, the disorders of the age were not responsible for some of the evils which are usually attributed to the inherent defects of the mediæval ecclesiastical system. Be this as it may, we certainly need much fuller knowledge than we have of the conditions which prevailed under this system in parish, monastery, and hospital. Every year brings new material from local archives, in the form of visitations, bishops' registers, court records, account books, and the like; but there is also much of value at Rome, and if we are ever to understand the mediæval church, we must draw largely upon documents such as Father Denifle has here given us, published, as he edits them, without suppression and without apology.

CHARLES H. HASKINS.

Desiderius Erasmus of Rotterdam. By EPHRAIM EMERTON, Ph.D., Winn Professor of Ecclesiastical History in Harvard University. ["Heroes of the Reformation" Series.] (New York: G. P. Putnam's Sons. 1899. Pp. xxvi, 470.)

THE reviewer of Professor Emerton's volume on Erasmus is beset at the start by a temptation so serious that he must claim credit for even partially resisting it. "Why should Erasmus be ranked among the 'Heroes of the Reformation'?" This question, which immediately leaps to the lips, might be debated at such length that little space would be left for the discussion of any other topic. We pass it by, with two comments only. Professor Emerton has a witty reference in his preface to the seeming contradiction and, secondly, the title of a comprehensive series can hardly be accurate in all its applications. We shall not cavil at the inclusion of Erasmus among the "Heroes," nor even grudge Cranmer his place in the same list. The main fact is that this study is restricted by the nature of the general scheme into which it enters. It is less an independent sketch of character, pursuits, purposes and results than a striking essay on one aspect of a many-sided life. Professor Emerton has shown more conscience than is displayed by the majority of contributors to works of literary co-operation. He conforms to the aim of the enterprise, and does not go beyond it either for the sake of airing a hobby or for mere display. He is concentrated, direct and effective.

Why is Erasmus viewed with admiration by so many persons at the present day? Since the seventeenth century his books have been read by the learned alone. He founded no sect or school. He was not a man of daring or of uncommon generosity. To be sure, he enjoys a